

Truths Manifest: ¹(23)

OR

A Full and Faithfull

NARRATIVE,

Of all Passages relating to the ex-
communication of *Mrs. Marie Allein*, lately
delivered unto Satan by *Mr. Lewis Stucley*
and his Church in *Exon*.

Intended for the vindication of the Innocent,
and satisfaction of all that desire to know
the Truth.

Together, with

Certaine briefe observations in way of answer
to some tallie and scandalous passages in *Mr. Stuc-
leys* Sermon set forth in print by *Mr. Thomas
Mall* his Assistant.

Published by *Toby Allein* a late member of
the said Church.

Prov. 26. ver. 5.

Rebuke a fool according to his folly, lest he be wise in his
own conceit.

LONDON,

Printed for F. E. and are to be sold at the
Starigold in *Pauls Church-yard*, 1658.

THE UNIVERSITY OF CHICAGO

LIBRARY

OF THE

UNIVERSITY OF CHICAGO

LIBRARY

OF THE

UNIVERSITY OF CHICAGO



OF THE

UNIVERSITY OF CHICAGO

LIBRARY

OF THE

UNIVERSITY OF CHICAGO

LIBRARY

OF THE

UNIVERSITY OF CHICAGO

LIBRARY

OF THE

UNIVERSITY OF CHICAGO



WE underwritten Neighbouris to
Mr. *Toby Allein* Citizen of the
Citie of *Exeter*, having for several
years now last past had know-
ledge of him; Do bear Testimony that he
is of good name and reputation, well e-
steemed of, and beloved for his godly con-
versation, and his honest and just dealings
towards men, to whose words credit is
given, and his actions well resented, And
hath been intrusted with, and executed the
publique Office of one of the Stewards or
Balieffs within the said Citie, elected there-
unto by the Major and Common Counsel of
the same, And alwayes wel-affected to the
Common-Wealth, and very active in, and
as Captain raised a Company for His High-
nesse Service.

James Pearse, Major.

Henry Prigge, Sheriff.

Thomas Westlakes, Town-Clerk of the said City.

Thomas Ford Alderman.

James Marshall.

Simon Snow Alderman.

Christopher Clarke, juni. *James Gould* Alderman.

Bernard Bartlet.

Ralph Herman Alderman.

John Pym.

Richard Evans Alderman.

William Bruce

Richard Crossing Alderman.

John Acland
Walter Holditch.
Thomas Tacke.
John Gupwill.
Edmond Star.
William Pynny.

Nicolas Broking Alderman.
Richard Sweet Alderman.
Henry Gaudy Receiver

Stewards of the Citie of
Exeter.


Edward Anthony.

William Pyne.

William Shower.

Henry Mills Notary Publique.

John Goswell.



To the Reader.

Courteous Reader,

AS I never deserved, so I never desired to be in Print; But necessity that knows no law, hath compelled me; And that I hope may be a sufficient excuse for me, I am the husband of one of those poor women whom Mr. Lewis Stucley and his Church in Exon; (as much as in them lay) lately delivered unto Satan, And not content, by that unrighteous censure, to defame her, Mr. Thomas Mall, (assistant to the said Church hath since (questionless with Mr. Stucleys consent and privitie) published the notes of the Sermon (preached upon that occasion, and at that very time) to spread those false Reports they have raised, as far as possible they can, The Sence of this dishonor, and Reproach upon my Wife and my self in her, hath occasioned me to make a true report of all transactions of theirs in and about that matter, So to vindicate my nearest relation, and undeceive those who otherwise are in danger of believing lies. I shall not trouble the Reader with Master Malls impertinent quotations of many learned and reverend men, because what he saith from them, is nothing to our purpose. The question is not what

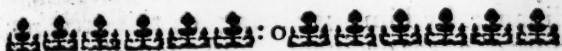
(4)

Excommunication is, or whether a particular Church may excommunicate, or (if it be) let the Learned dispute it) The onely question is, whether Mr. Stucley and his Church have walked by the rule of Christ, in the Application of that Censure to these persons; And this I deny, and saw, there were no crimes proved that might argue the parties guilty, or deserving such a Censure, in the judgement of any impartial and understanding men, and their unblamable walkings before, and since, may justly challenge Mr. Stucley, and his Church to answer what they have done, before the Tribunal of him, who shall judge the World in righteousness. For this I appeal to all that shall be pleased to exercise their patience in perusing the following Narrative together with those short observations that I have made upon such sad passages in Mr. Stucleys Sermon, as have an odious reflection upon the censured parties beyond all truth and reason. I shall no longer detain the Reader, but onely desire him to consider impartially of what is here offered and judge accordingly.

Thine and the truths friend

Exon. May 10. 1658.

Toby Allcin.



T H E

NARRATIVE.



About the year 1648. the Ordinances of Christ, being all of them administred by Mr. *Marke Downe* in his Church at *Exeter*, I, and my wife considering with our selves, that for the space of two or three years then last past we had not partak't of the Lords Supper, and being desirous to partake thereof, we thought it our dutie to endeavor to be admitted to joyne with that Church in that Ordinance, and having made our addressses, we were (after examination) admitted, and did partake in all ordinances with them.

About two years after, *Mr. Stucley* beginning to gather a Church in *Exeter* in the congregational way, A friend of ours, telling us what purity of Ordinances and excellent Administrations they had amongst them, even to admiration, And desiring me to ride to *Bideford* to behold the Gospel-order they had in *Mr. William Bartlets* Church there, and the

(2)

excellent manner of administration of the ordinances by him, we being by this great report of purer ordinances and administrations, rapt up into a fools paradise, forthwith desired our friend to propose us to *Mr. Stucleys* congregation for our reception, which he did accordingly, And upon notice from him at the day appointed, we presented our selves at their meeting, And (being desired) we spake our experiences, and so were dismissed until another time, when we were sent for by them; and accordingly came, and were admitted; and continued in fellowship with them about four years, After which time during our said fellowship: There was a Petition, in the name of the Church, brought to my house for me to signe, The substance of which was to pray the *Lord Protector* not to accept of the Kingly Office, And it was said, there was a clause in it, to pray the *Lord Protector* to dissolve the Parliament; Whereupon I told the party that brought it, That the Parliament were wise enough for state-affairs, with which they were intrusted, And for me, or any private person, to medle with such great matters, were very foolishness, and so refused to signe it; The party that brought this petition told me, that it was to be signed only by seven of the Church in the name of the whole; And accordingly it was signed by
some

(3)

some few of the Church, and sent up, others of the Church not knowing thereof, until the rumor thereof was spread about the whole City, The which my wife observing, said, This is no faire dealing, and desired me to be warie what I did. This being the first disrelish my wife had of their proceedings, it was seconded by a friend that came to my house, who asked me whether I had signed the Petition that the Church had sent up? To whom I answered, I had not, he replied I am glad with all my heart you did not, for (said he) there is that in the Petition for which some eminent States-men have lost their heads, and said, It was judged by the long Parliament to be Treason for any one to Counsel or perswade the King to dissolve the Parliament, as you may see in the Cases of the Archbishop, and Strafford. My wife hearing this discourse, her heart began to grow, and could not but vent her self a little, saying, that shee feared the Church carried on some particular mans interest, and begged me I would be exceeding warie what I did, and have respect to my self, her, and our children; But yet (as to the Church was verie quiet) the next time that we went to the Church-meeting, was a day of prayer; At which time, one amongst the rest prayed much after the rate of the Petition; And had this passage concerning

(4)

ning the *Lord Protector*: Lord humble him, what would he have? Is he not high enough already? And a great deale more of such stuff, when I and my wife came home, she asked me how I liked those passages, and said me thinks it is like *Mr. Feaks* praying; I answered her, and said, If he pray so again, I will never hear him more: Hereupon my wife began to flagg in her affection towards their way, and now every thing that was a-misse began to be thought on by her, and in particular, the expressions of some of their members, who, in making out their experiences at their admissions, spake of such sins as are not to be named, which thing shee said bordred too nigh Auriculer confession.

The next time my wife went to the meeting was a day appointed by the Church for thanksgiving, for that God was pleased to prevent some insurrection by the fift-Monarchy-men, and for that the *Lord Protector* would not accept the Kingly office, when shee had waited long at the place, the people were dismisht without doing any thing for that time, for that the *Lord Protector* had then given but his first negative answer, My wife returned home much discontented that I had not told her the occasion of that dayes meeting before shee went, and said, that for her part, shee apprehended that some of them did carry on a selfish carnal designe. After

After this there was a Covenant brought into the Church, to be debated in order to the taking thereof, and all or a great part thereof was assented unto by them; But my wife having a Copy thereof from the Elder, shee utterly dislik't it, especially, two particulars therein; The one whereof was a Tying of them up wholly to hear them when they preach't, and no other without their leave; and the other was, that we were to expect; a greater blessing from God on their Ministry then any others.

All these particulars being laid together made such impressions on her thoughts, that shee resolved, not to joyne any longer with them on such termes, or in the manner as formerly, But forthwith went and joyned her self to *Mr. Marke Downes* Church from whence shee formerly departed, professing her hearty sorrow for her departure thence, and saying, shee was perswaded the Lord had manifested his displeasure against her for the same, which shee apprehended by reason of those many visitations on her self, and the death of her children; The Thursday next before the Sacrament at *Mr. Stucleys* Church, I did notwithstanding desire her to go with me to the meeting in way of preparation thereunto, but shee refused, alleadging the reasons before mentioned; whereupon one of
Mr.

Mr. *Stucleys* Church, that was likewise absent from the meeting, seeing my wife at work in her porch, asked her, what was the reason that shee was not at the meeting, shee answered, I think I shall not come there any more, thereupon he asked her, saying, why then did you come among us, you may go among the Presbyterians to Mr. *Forde*, who is for general admission, as (said he) he declared, at the last general meeting of the Ministers in *Exeter*: hereupon my wife desired me to go with her to Mr. *Forde*, which I did, and shee asked of him, whether he did ever declare himself to be general admission to the Lords Supper, who answered, he was never of that opinion, and whosoever said that he was, did much wrong him. This traducing of Mr. *Forde*, and their common slighting of others, that are not of their way (though never so godly*) helped to heighten her dissatisfaction.

Within few dayes after came one (now an Elder of their Church) to admonish my wife for not coming to their private meetings; To whom shee answered, shee intended to come no more amongst them; for that there was such kind of praying and carrying on designs, that shee could no way close with, and referred him to me for the farther knowledge of her mind, shortly after he brings with him
one

one more, and after that others came, but shee would give them no other answer then formerly, nor admit of any other private discourse with them (remembring how Mr. *Parr* was entangled by them) unless they would admit two persons, whom shee should appoint to hear their discourse; This would not presently be granted, pretending, that no others were to have to do with the busines of their Church, which I look upon as a dangerous principle; but at length they consented, and when both parties met together; They were asked what they had to lay to her charge, who answered to this effect, that they charged her for going from their Church; which, they said was Schisme, and no other thing had they to charge her withal; to whom the other partie answered, saying, you are the Schismatics in rending from other Churches, and produced Mr. *Cawdries Book* to prove the same; which was all the substance of the debate at that meeting. Shortly after this Mr. *Stucley* desires to speak with my wife, who sent him word that shee would not come to him single or alone, but if he and Mr. *Mall* pleased to meet two other Ministers with her, that shee should nominate, shee would submit to their joynt determination, But this was utterly refused by him; although it was offered him again and again. After the former Admonition

on by those of the Church, I my self used arguments to perswade her to return to Mr. *Stucleys* Church; pressing them with so much eagerness; and harshnes, that I have cause to repent, for straying the strings so high, that it brake out into some words of heat, and discontent; but at length, I and my wife accorded to have the Case justly stated, whether those things before mentioned, at which shee was so much offended, were sufficient cause to withdraw from Mr. *Stucleys* Church, and go to another. Now where to find fit persons for the resolving of this question, we knew not for the present, being both of us tender to engage the Ministers of this City, least it might prove of ill consequence, or beget some Animosity between them upon the determination of the question; and therefore we mutually agreed to go to *Taunton*; where we thought we might be well satisfied by some friends there, without more ado; the time for our journey was prefixt and the day came, but a friend that was to accompany us, being imployed upon some publick business, our journey was put off, and no other day appointed; My wife having waited about ten dayes longer, and I too often pressing arguments against her withdrawing from Mr. *Stucleys* Church, shee became impatient of farther delay, and told me that shee would go some-
where

where to be resolved, and rising early in the morning, having given a charge to her chiefest Servant-maid to be carefull of her children until her return, shee went away, but whether shee went I knew not for the present, which exceedingly troubled me; I then apprehending the ill use would be made thereof, Towards the evening of the same day I understood that my wife was gone to *Honiton*, whether I rode that evening unto her, and we lodged there that night in a very friendly manner, and the next morning when I awaked, asking her whether shee intended her journey, shee told me that I had too long delayed her, and that shee was now resolved for *Taunton* to her friends, to be satisfied about the former question; and for that purpose had sent to a Kinsman of ours in *Somerset*, to bring my Mare, which he there kept, and furniture with him to *Honiton*, to Carry her to *Taunton*; which was brought that morning accordingly; And I had then a great mind to have carried her thither, but our friend with us, having urgent occasions to return to *Exeter*, we willingly came home together with him; resolving upon another journey thither afterwards; which we undertook accordingly. But failed of that full satisfaction we expected, Mr. *Stucley* having been there with our friends before-hand, and (as I have cause to suspect) had

had tampered with them about our business. Shortly after we were returned from *Honiton*. I remembred my wife of her failing or miscarriage, in not acquainting me with her journey, who answered (with tears) that shee was sensible of the evil thereof, but intended no harm thereby, and desired the Lord to humble her, and forgive her for it, and prayed me to forgive her, which I did with all my heart.

Now, Reader, I have given thee the true and impartial state and story of the occasion, manner & end of my wifes going to *Honiton*, which Mr. *Stucley* hath represented by a false perspective, or multiplying-glass, and most unworthily terms, running away from her husband; whereof shee never had the least thought. Behold, and wonder, this is her capital crime, that he paralels with incest, This (by his doctrine) is a sin unpardonable by a husband, without his Churches satisfaction: But (that I may not digresse but go on with the story) take notice, that his Church (poor souls) being posselt and bemisted with prejudice, though they knew neither the occasion, nor end of her journy, they too gladly take advantage thereby, and hereupon two others of his Church were sent to my wife, with whom shee refused conference, unless upon the terms before expressed, and began to be very
rough

rough with them; telling them, that they should forbear her house, for that shee apprehended they did set her husband at variance with her, shee having seen a letter of Mr. Savery, one of their members, written unto me, carrying so much (if not more) in the sence thereof; and shee having likewise heard the expression of another member of theirs, who, speaking concerning my wife; said unto me, if the unbeliever depart, let her depart: After this Mr. *Stucley*, with Mr. *Mall*, pretended they had a mind to treat with two other Ministers (but such as themselves should nominate) about the premisses, whereupon my wife proposed Mr. *Forde* and Mr. *Marke Downe* to treat with them, both of which Mr. *Stucley* refused, saying, he had burnt his fingers with Mr. *Forde* already, and Mr. *Downe* was an Ingaged or a prejudic'd man. So that proposal took no effect: Hereupon reports were brinted, by several of the members of Mr. *Stucleys* Church; That they had an intent to proceed against my wife, by way of excommunication, whereat I took occasion to abstain from their private meetings, at which they were much offended, and sent to me, to come to the Church, which occasioned me to write them this following letter in answer, which I thought good here to insert at large, that the Reader may see the truth of what

Mr. Stucley sayes, that I never did or said any thing to prevent it.

A letter from Mr. Toby Allein to Mr. Lewis Stucley to be communicated to his Church, before they excommunicated his wife.

CHristian friends, The occasion of my writing to you is this, Mr. Rolls and Mr. Eveleigh were with me yesterday, desiring me to come to your meeting this day, which I was minded to do, but considering with myself, what was best to be done, I chose rather to write because of my unfitness to speake, especially before some, who have already much defamed me, as to make me a perjur'd man; And why? Because Mr. Marke Down baptized my child, other defamations there have been, but I spare, and forgive without their asking me mercy, If you desire a reason of my forbearance of your company, It is this, when my wife and you differed, I could seldom meet with any of you, but a little after salute, presently the discourse was about my wife, in which I could take no felicity it being but as vinegar, or gravel to my teeth, especially the saying of one,

If

If the unbeliever depart, let her depart, This and such like sayings begat in me some dissatisfaction, which, for want of better observation, I thought zeal, which, when my good father heard of, I remember his advise was this, next to peace with God, and your own conscience, which is the effect of the former, preserve peace in your family, especially with your wife, which I have done, and shall maintain, and if any be offended thereat, let them be offended, although you be very deare unto me still, for whom I suffer daily; As for my absence from your private meetings, to mee it seems unreasonable any one should aske a reason thereof, you know what debates and discourses you have had about my wife, and how disagreeing to a husbands affection would it have been, if I should have been there, especially, being of another apprehension as to that thing, then you were, for I perceive after long and serious consideration, that the first ground of my wifes distaste with you, was her earnest love to me, fearing some evil might happen as to my life, or estate by joyning with you in a Petition you sent up to my Lord Protector, which was occasioned thus, There was a man of good understanding came to visite me, Amongst the rest of our discourse, he asked me whether I had signed the Petition the Church sent up; I answered, no; He replied, I am glad with all my heart you did not, for there is that in it, for which some eminent States-men

have lost their lives, And that was for seeking to dissolve the Parliament, which my wife hearing desired me I would have a care. Afterwards other things followed, which increased this dissatisfaction; and truly made me to stagger; Such things as these (indeed) are the only way to break and Ruine the Church; Besides this, how am I perplexed to hear daily the Scoffs and Taunts where-with some of our brethren have every where at their doores; and shops, and tables vilified her, for whom I am to leave father and mother: For my Forbearance of the Lords Table, I have (I confesse desired to be humbled for it) abstained too long, too long. But you know who is unsatisfied with me (Thomas Savery) and, as I suppose, can hardly sit with me, And as to the other Churches of Christ here, I have forbore in part to partake with them, because I would not offend you; But having well consulted with those more wise and godly than my self, I have taken up this resolution to seek the Lord to prepare me to partake with both, as occasion offers; and I shall endeavour to wipe off (what I can) that ill name, which I fear is too justly layd on us (seperatists.) Now, I shall desire you to send me word, whether I shall meet you at the Lords Table the next time, that I may dispose of my self, according as I shall hear from you, And if you have any thing to offer me in writing, I shall kindly receive it, and return you answer with all humility; praying daily for you

all, I recommend you to God, and remain,

Exon. 4.

Feb. 1657.

Yours to command in any
service for Christ,

Toby Allein.

To my honored friend *Mr. Lewis Stucleys*
to be communicated to the Church
who (they say) are unsatisfied.

This Letter was sent and delivered into
Mr. Stucleys hands, at the meeting of the
Church; who did not communicate the same
according to the direction thereof (and there-
in (I think) was neither faithful to me, nor
his Church, But the reason thereof (as one of
the members told me) was, for that he appre-
hended there was somewhat in it that might
dissatisfie the Church; But what that should
be, I know not, unlesse he feared it might
hinder their proceedings against my Wife,
neither could I ever get their answer there-
unto, whether I might partake with them,
and other Churches of Christ also, as occa-
sion should present, whereof I speaking to
some of their members, their answer was,
That they were loath to admit me to partake

with them in my sins: and I demanding of them, what were the sins they charged me withal? they told me it was disorderly walking; and being asked in what particulars; They did instance in my carrying my child, and baptizing it at Mr. *Downes* Church, and my not coming to their private meetings. The next news we heard, was a Summons in writing, sent by Mr. *Stucley* unto my Wife, giving her notice of his Churches resolutions to proceed to Excommunication of her, on *Monday* the eighth of *March* then following; which was in these words.

The Summons.

Mrs. *Allein*, This paper is to give you notice, that all our endeavours for the reducing you having proved ineffectual, The Church is resolved to proceed upon you, on *Monday* next, and then to Excommunicate you, unless the Lord give you grace, to endeavour the satisfying of the Church before that day; And this I thought fit to enform you of, that you may attend the said meeting; my prayer is daily for you, for surely whatever you think, I am

March 4.

Your soul-friend,

Exon, 1657.

Lewis Stucley.

To Mrs. *Mary Allein*, at her house.

These in Exon.

My

My Wife having received this Summons, did, for the present return answer to Mr. Stucley, by the messenger that brought it, onely by word of mouth; That before he proceeded to the work, he should read the 58. of *Isaiah*, But afterwards she understanding that he had sent the like Summons to Mrs. Parr, who was also a late member of his Church, and long since deserted them; The said Mrs. Parr and my Wife, being willing to do what (they conceived) becomed them in such a case, and (if it might be) prevent their violent proceedings. sent unto them this ensuing Letter, in answer to their said Summons as followeth.

Mrs. Parr and Mrs. Allein, their answer to
Mr. Stucleys Summons.

*S*r, having received a summons under your hand, we have sent you our answer as followeth: That we know our selves guilty of no crime, that may justly deserve Excommunication from any Church of *Christ*: However, as we desire not to be Judges in our own cause, so we think it not equal, to be put upon trial by you, and your Church, who are also parties, as well as we; we desire to have our cause heard by understanding and impartial men, whosoever they be, and when we shall see reason

from Scripture, to convince us, you may rest assured, that we shall submit to the Law and will of Christ; If this will not satisfie, but that you, and your Church will proceed against us, we hope to suffer with more comfort then you can lay on your censure, because we remember what Solomon, saith, Prov. 26. 2. And know what our Saviour foretold, Joh. 16. 2. And that even Gods servants have suffered, as much as this, from Gods enemies, we tremble to think you are not afraid to draw that sword against us, who (through grace, we hope) are no way faulty as those were, whom we read to have been delivered to Satan, 1 Cor. 5. & 1 Tim. 1. 20. We hope we have, and desire still to lament, and repent those evils we know our selves guilty of before the Lord; But we think it no evil in us, to communicate in the Ordinances of Christ, with any of Gods people, that will admit us into communion with them, and therefore we desire you seriously to consider what you do; And this we desire, as those that wish every heartily well to your soul, and all the souls that are of your Church.

Exon, March 7. 1657.

Susanna Parr.

Mary Allein.

These for Mr. Lewes Stucley, Preacher
of the Gospel, and his Church in Exon.

This

This letter was carried and delivered unto Mr. *Stucleys* hands, when he was assembled with his Church, at the house of Mr. *Andrew Raddon* Post-master in *Exon*, the Eighth of March 1657. to excommunicate Mrs. *Parr*, and my wife, in the morning before he began his own excercise, in order to that work, And the messenger (according to directions) at the delivery thereof spake aloud, so as all the people might hear him, saying to Mr. *Stucleys*, Sir, here is a Letter from Mrs. *Parr*, and Mrs. *Allein*, which they desire may be communicated to the Church, who thereupon opened it, and he (with two others of his Church, having lookt it over) pocketted it up, and did not communicate the same to the Church, but afterward told the people, that he had received a paper, that had more of design in it, then any shew of humility, or repentance, and that he thought it not fit to be communicated to the Church: And so proceeded on in his Sermon (since in print) wherein having defamed them, with the highest defamations almost imaginable, he stood up and pronounced the sentence following.

The

The Sentence.

FOrasmuch (*Brethren*) as Mrs. Sufannah Parr, and Mrs. Mary Allein, have been convicted of great sins, and forasmuch as they have neglected to hear the Church, we therefore, in the name of Christ, deliver them over to Satan for the destruction of the flesh, that the spirit may be saved in the day of Christ.

Upon pronouncing of which Sentence, the Church made a hideous howling cry, that did even astonish divers then present, which occasioned the party that noted Mr. Stucleys Sermon, to write his prayer, which he made after he had pronounced the Sentence; which was as followeth.

The Prayer.

BLessed Lord, we have left them where thou bidst us leave them, and we pray thee let them have such awakenings by Church-censures, that they may not stay long there, Lord, O that God would be pleased for them, fetch them away thence, Lord, there-hence, Lord, if they belong unto thee, fetch them back again, Lord, back again. O let them not rest there, O let them have no quiet
in

in their spirits there, Lord, O Let Satan torment them home, O let them be driven by Satan among us, we pray thee Lord, if they had not fallen out with thy Law, they had not fallen out from thy house, they begun with thee, yea long time before, before we gave this sentence, And now it is given, the Lord second it upon them, that they may know, that we have not done it, in a revengeful way, give them to understand that we have wished well to their souls to day, and that we had not set upon this work, but that we know not how to answer the contrary, we know not how to answer the neglect thereof one day longer, and therefore we delivered them up, that their souls may be saved in the day of Christ, we beseech thee that thou wouldst make them know, that they are under the curse of God; Let them know that they are gone out of this place accursed; O let them know that all their prayers, are accursed prayers; and all the bread they presume to eat is accursed bread to them: And let them know, that their estates and priviledges are accursed to them, and that if they live and die in their sin, they are accursed for ever; Awaken them throughly, O Lord; would to God they had been here to day, but they are gone with the curse of God at their heels, all their company will be accursed

com-

company to them, and we can see them no more ; we may not go unto their houses any day more, we may not come near them, as in the daies of old. O Lord, That they might be ashamed, let them be ashamed, They have foreheads of brass, but O that they might be ashamed ; O Lord, how glad would we be to see these poor worms crawling to this house another day ; surely, there is that upon their backs that they will not get off, till they repent ; there is that upon them will damn them, unless they return, there is that upon them, will cost them eternal flames , unlesse they return. Now the Lord pittie them, we would fain have these wretches, their flesh destroyed ; some of us have seen a great deal of pride, and a great deal of self-conceitedness, and a great deal of hatred, and a great deal of self-confidence, and a great deal of deceit, and a great deal of hypocrisie ; O how hath Satan befool'd these creatures ; they thought to have gotten themselves a name in thy house, and thou hast turned them out of thy house, thou wilt not allow them a name in thy house ; they shall not be so much as within our gates ; O for ought we know, they shall be no more dwellers where God dwells ; what a sad thing is this : but. Lord, pare off that flesh, and then they may return and stand at thy gate, and beg a blessing ; O that this day

day may come ; O this ordinance hath been
 strangely wronged in our dayes, neglected by
 some, and despised by some, and wronged
 by others, But it is thine own appointment,
 Lord, And good Lord, If it be thy will, let
 this be the fruit, the return of their Spirits
 to thee, by giving them repentance, and en-
 deavors to be brought in, and reconciled to
 the house of God, that they might know what
 it is to break covenant with thee; good Lord,
 let them never be quiet, O wee know there
 be many Agents here will be endeavoring to
 bear to them this very sentence, O, let them
 remember to writ down in their books this
 dayes curses, let it lye upon their hearts when
 they lye adying; O let not thy name be taken
 in vain this day, It will not, there is a righteous
 God in the heavens, in the heavens; there is
 a holy God above, a God that will find out
 this sin, and make them know that they have
 offended one of thy little ones; O it were
 better a mill-stone had been hung about their
 necks to day; O surelie this is worse then a
 mill-stone, a heavie mill-stone, and therefore
 likelie they have offended many little ones, in
 so doing: we shall pray for ought we know no
 more for them, let us not pray for them, avoid
 their companie, but remember in our prayers,
 that such and such persons are this day accur-
 sed, & the influences of heaven shall be ta-
 ken

(24)!

ken from them, their reading hours shall not prosper to them, and their hearing hours shall not prosper to them, before they hear his Rod: all the influences shall be stopt till they return to thee; God is banished out of their presence, O we pray thee, let us beware to look to our feet, to walk in thy waies, and be with us in the remaining part of this day; we blest thee Lord we have done the work, we were long a doing of it, and blessed be God we have some peace in our consciences since we have done it, yea blessed be God, we have done it, and blessed be God we go according to our light, and blessed be God we do not endure a Rebel among us; a Rebel among us, make us faithful to thee, and upright before thee, and to live as becometh thy people, and so pray and engage together, and Covenant with thee, and one with another, that this might be the last hour that we take the rod into our hand; O we pray thee, let this be the last Excommunication, let this be the last rod we take into our hand, and let it be the last hour we are put upon cursing work, we pray thee, let's be put upon blessing work, the Lord be with us in the remaining part of this day; And all we beg for the Lord Jesus sake.

The prayer being ended, Mr. *Mall* stood up, and said to the Congregation, Now we have

separated the pretious from the vile, let's renew our solemne league and covenant.

And taking his text out of *Nehemiah*, 9. last ver. preached thereupon, and vented most uncharitable and invective passages, and reflections on my wife. Some of which are insinuated in his pretended reasons, set down in the Book after Mr. *Stucleys* Sermon, the particulars whereof, I shall here omit, as too tedious to relate; and in regard he was so modest, as to print but a peece of his Sermon being(it seems ashamed of the rest as he might well be)I shall here passe it over, without troubling the reader therewith it sounding much to the same tune with Mr. *Stucleys* Sermon; of some part whereof, I shall give you a brief account, by and by.

And now having given you a true account of the whole story and state of the business as to the matter of fact, that hath been so transacted and falsely represented by Mr. *Stucleys*, I leave it to all unbyassed, judicious Christians; to consider and judge upon the whole matter, whether there were any just cause or ground, &c. warrantable by the Lawes of God, or man, for this their practice and proceeding, or whether it was not meerly and onely for her deserting them, and returning to her former Pastor.

And so having finished my *Narrative*, I now come

come to take notice of, and make brief answers or solutions to some of the most notorious passages, and pieces of defamation, set down in Mr. *Stucleys* printed Sermon, and herein, it is not my purpose to take any notice of such passages therein, as seem to Reflect upon the *Presbyterian* Ministers in general, or those of this City in particular, Onely, (as I am bound in dutie) I shall endeavour to clear the innocency of her, who is in so neer relation to me, And this, if I should forbear to do, well might the world think me an unworthy man, in suffering my wifes reputation, and honor, to be buried under the reproach, and calumnies he hath cast upon her.

In Mr. Stucleys printed sermon in Mr. Malls Book, pag. 7.

The ground of our union with them was their visible closing with Christ; now when that visibility ceaseth, the union is to be dissolved, &c.

Solution.

What visibility, or outward appearance of Religion ceased in my wife, except that she for just reasons, refused any longer to hold communion with Mr. *Stucleys* Church; and betook her self again to her former Pastor?

seem

seems by this, that visible holines ceaseth in all, that have no longer a mind to continue in their separation; what a reproach is here cast on all the Churches of Christ, that are not independent that there is no visible holines in the members of them: nay more, that they oppose God and Christ in his Laws, as it followeth in the same, 7. page: for my part, I know no opposition my wife hath made to the Laws of Christ, more then formely whilest she was a member of Mr. *Stucleys* Church, but that she hath of late left them, I am sure her behavior towards me, and my family, is with the same circumspection as formerly; cannot a person outwardly close with Christ; except in Mr. *Stucleys* Church? must they needs be held to cast away Christs cords, to have broken the covenant with God, and neglected his house, that like not the wayes of Mr. *Stucleys* congregation? Reader, this might serve to satisfy the members of that Church, who were engaged as far as himself, But (I hope) will not satisfie any understanding and indifferent men.

Ent she contemned admonition private & publick.

Sol. The Truth is this (whatever Mr. *Stucleys* was pleased to say) that she did not refuse admonition, even by them; Only, Knowing that they waited for her haltings, she refused to appear before Mr. *Stucleys*; or to talk with any of his Church; unles she might have leave to bring some Ministers or friends with her; and there was good cause, for she knew that

Mrs:

Mrs. Parr going to, and treating with them alone, had been overreacht by them, whilest they had witnesses of what passed; and she had none. Besides, what if she had refused admonition from *Mr. Stucley* and his Church, so long as she was no more a member of it, but was in actual communion with her former Pastor, she had left *Mr. Stucleys* Church, and all communion with it, and therefore was under no special obligation to receive admonition from him, or any of his Church, and to speak the Truth, that was her onely fault, that she left them; And her refusing admonition was, her not submitting to be treated withal alone, for fear she might be again entangled by them. Neither my wife, nor *Mrs. Parr* were look't on as Refractory, and Rebels to God and man, till they had no more any mind to stay with them: this was their fault, which (I hope) God hath forgiven them, though for this they are excommunicated by *Mr. Stucley* and his Church.

These reject him as their Law-giver & head, &c.

Sol. What? because they refuse to be of *Mr. Stucleys* Church? that's the matter that hath kindled all this fire, ther's no Church, but *Mr. Stucleys* and such like, all other are look't upon as *Babylonish*, and Synagogues of Satan; wonder not I so charge them, Besides many expreffions sounding this way: Consider how *Mr. Stucley* applies, 2 Cor. 6. 14, 15, 16. And to put it out of all doubt, when I myself was reasoning with *Mr. Stucley* to this purpose

pose, That I thought I might communicate in the Lords Supper with his Church, and others also, meaning the rest of the Churches in *Exon*, He told me, that I could not partake of the table of the Lord, and of the table of Divels. And wheras *Mr. Stucley* makes it so intollerable an evil, for good men to be forced to live amongst wicked men, I grant it, But say withal, that these excommunicate persons as they communicate in ordinances with godly Christians, so they have frequent civil society with no other, then (if comparisons be not odious) give as good Testimony of the grace of God, as *Mr. Stucley* himself, or the best of his Church. *He styles them Dogs, &c.*

Sol. Tis an Easie matter for *Mr. Stucley*, to call these poor oppressed women dogs, he and his Church onely, are the children and Saints; But if thou wilt set aside their leaving his Church, There is nothing in them, for which they may not compare with the best Saints in his Church. And I dare say this City, in which they were born, and bred, and have ever lived, can say no otherwise, I appeal to all that know them; But it's policy for him, first to debase and vilifie those, that he intended his Church should Curse; He that will kill a dog, must give it out that he is mad.

P.9. Mr. Stucley cites Prov. 5. 8, 9. Remove thy way far from her, &c. And adds, that tis dangerous to come neer the house of such, &c.

Sol.

Sol. What is this but to insinuate my wife such a one as is spoken of in that place i.e. a very strumpet.

I cannot forbear to say (it so neerly concerns me) that this insinuation, is a base and slanderous belying her, who never came into the least suspicion of any such crime, Had Mrs. *Parr* been guiltie of such lying, as this I, and others had been more satisfied in her excommunication then we now are, or can be

P.9. Whereas in the same page towards the end, *Mr. Stucley* saith, *He ought to pull off the masking robes and vizards, &c.*

Sol. He discovers himself, what many before now never believed him to be (*viz.*) A man that cares not what dirt and filth he casts on any that cares not for his *independent* wayes. They have deceived him (as he saith,) But the truth is they were deceived in him, and his Church, expecting when they entered into fellowship with them, that purity which they never found, And now when they were disappointed, and so apprehended their over-sight, and went about to mend their fault, by returning to those congregations to which they formerly belonged, he judgeth them causelessly.

P.10. *He calls my wife a Lawles woman, that knows no subjection, &c.*

Sol. I cannot forbear to say, this is a most notorious belying her, whom I know to be far otherwise, I have cause to bless God for so good and obedient a wife, and one that

wife orders the affairs of my family and calling,
e i.e. with so much care and diligence as my heart
can wish, Insomuch that I have often left
con the whole management of my trade and im-
e and ployment on her head and care, for a who'e
e into moneth together, in my absence, when I
Had have kept above 500. people on work; For
this what he charges her, about her going once
n her to Honiton, I have sufficiently answered in
n be the Narrative, to which I refer the Reader.
wards

pul Pag. 10. *Again, These have turned their
backs on pure ordinances, &c.*

iz. Sol. As if no pure ordinances could be
h he found, but in Mr. Stucleys Church, or some-
edem other of the same edition. Reader, be pleased
ith,) to take notice, They were in actual commu-
im nion with the rest of Gods people in this
en City, before they were excommunicated,
rity And therefore did not turn their backs on
then pure ordinances; but such is the pride of In-
nen- dependents, they think there are no pure
t to ordinances but in their own Churches.
nose

be Pag. 12. The like stuff you have page 12.
tha That now my wife and Mrs. Parr are not in
noll Mr. Stucleys Church, they are not amongst
o be Gods people, Cannot enjoy the benefit of the
for covenant, See in what a sad condition all are,
ha that are not Independents. But I hope God
on and good men will judge better then Mr.
Stucley and his Church.

Pag. 13. *They are turned out from beholding
the conversation of Gods people, &c.*

Sol. Still Mr. Stucleys Church are Gods people
and

and no other. But for that which he so much commends, I do assure thee, neither I, nor my wife could ever see such eminency of godliness in their conversations, I shall not asperse them, I will onely say, I know many, very many no Independents, in this City, of as unblameable and godly conversation as any of them, And my wife may see the conversation of those (I hope) notwithstanding she is excommunicate by Mr Stucley.

Pag. 13. In the same page, *God will loose us, this day from that particular tie, &c.*

Sol. My wife (I hope) is not in so sad a condition because Mr. Stucley and his Church are loose from their tye, If she have other as godly and honest to admonish and exhort her, as ever she had, I forbear comparisons.

Pag. 14. I have no mind to descant upon Mr. Stucleys fancy, in the fourteenth page, where he frames a parly between God and the Diuel, tis absurd enough.

Sol. Onely I must say, he hath again slandered my wife, In saying she hath removed the bounds, and that she is a Lawless woman; The contrary to my knowledge is most true, and for this there are in this City as many godly Christians to witness, as farr exceed the number of Mr. Stucleys Church. I know it is a sad thing to be justly excommunicated, *Mat. 18. 18.* But I know many have been excommunicated by the Pope, and some by the Pharisees, The question is whether those persons were justly excommunicated

cated? And that I deny, And leave it to the Impartial Reader to Judge by the *Narrative*.

Pag. 15. He cites Mr. *Grenhams* opinion of excommunication. *They are among Zijns and Tijms, &c.*

Sol. He need not cite Mr. *Grenhams* opinion to perswade me or my wife, what a sad thing excommunication is. I onely say the curse that's causels, shall not come: The Popes Bull is but a beast, when it roars the loudest.

Pag. 17. Whereas contumacie is urged as the reason of excommunication, and Mr. *Rutherford* is quoted, with a sufficient flurr upon him and the Presbyterians.

Sol. I Reply that cannot be contumacie, For that one act of indiscretion she hath acknowledged to my self; And (if an error) twas such (I hope) as was pardonable by the husband, without Mr. *Stucleys* indulgence. There was no persisting in any crime, but onely her not coming to *Mr. Stucleys* Church, And Mr. *Stucley* cannot but remember the many overtures she made, for a meeting of him and Mr. *Mall*, with other Ministers, and her willingnes to submit to their determination, which he refused, as if he had been Lord Bishop Parramont, and his Church infallible, for which I refer you to the *Narrative*; But now (for-sooth.) Contumacie must be the foil to set off the fact, and a decoy to draw the Church, into this unwarrantable practice.

Pag. 19. my wife is accused for *neglecting*

fellowship, and covenant breaking, and running away, &c.

Sol. I answer she holds fellowship with the people of God, And for covenant breaking, she is so far guiltie, as she was no more willing to be confined to Mr. *Stucleys* Church, but indeed, of her own accord went from it, for reasons mentioned in the *Narrative* before.

If she had made a covenant (which yet she never intended) to walk with Mr. *Stucleys* Church, and not with other people of God, It is an unlawful covenant, and so better broken then kept.

For her pretended scandalous running from me, I have given a satisfactory answer in the *Narrative* by which the Reader may judge what a scandalous abusing her it is, to charge her with deserting her husband, and familie, when in mine own conscience, I know the contrary, and that she never entertained the least thought of it, And except Mr. *Stucleys*, and his Church, there is not one sober man that knows her, ever saw cause to suspect her of such an unnatural act. She continueth to dwell with me as a dutiful and obedient wife, she never ran from me, but only went as far as *Honiton* with a purpose to go as far as *Taunton*, There to intreat the advise and assistance of some neer relations for satisfaction touching those differences, occasioned upon her deserting their Church.

Pag. 19. Whereas he charges her with her companion whom he sets off with a dash.

Sol.

Sol. I answer that the woman hath been her keeper for many years in child-bed, as she was of many other women of good account and quality in this City, and was my wifes keeper) when in child-bed) all the time she was in Mr. *Stucleys* Church, and yet then no exception against her; Besides she being a midwife, was a fit companion for my wife then great with child, for what Mr. *Stucley* hints, and some of his members have said of that woman, I am perswaded they can never prove it, but do very much abuse and slander her therein.

Pag. 19. 20. When Mr. Stucley presses Tit. 2. 5. Know Reader that he hath omitted somewhat that he spake in preaching to insinuate into his Auditory a suspicion of my wifes castity, wherein he did most unworthily abuse her. Sol. And so hath he done in what is printed *Pag. 20.* where he accommodates *D. Tailors* words; to insinuate her to affect merriment, and expensive company, and account the house a prison which I can truly say she is so far from as (if comparisons be not odious) I know none farther; and she utterly detests it.

That which followes is to the same Tune, All that I will say is, that it is clean contrary, she never look't on me as a *Nabal*, but hath ever shewed me asmuch tendernes; and affectionate kindeness as my heart could wish; she never left her trust, otherwise then any good houswife must do, when she is forc't to be from home, she went out in a journey, which she

she intended to dispatch with all speed, and then to return again to her familie; of whom she gave a special charge to her chiefeſt maid-ſervant at her going abroad: How ſcandalous a report have they made of what had nothing blamable but a little indiscretion in the manner of it, and of this ſhe was preſently ſenſible, and cryed me mercy.

Pag. 20, 21. For Mrs. Parr who is charged with lying, &c. you may ſee by what is ſaid in the end of the 20. page, ſhe was not well pleaſed with the proceedings of Mr. Stucleys Church, and for that let her answer.

Sol. Onely this I can ſay, ſhe was lookt on by them as a pretious ſoul, till ſhe had a mind to hear ſome other Miniſters, and here began the quarrel which could not be ended but in her Excommunication, becauſe ſhe was peremptorie in her reſolution, not to be tyed from hearing of others; how far ſhe might forget her ſelf in diſcourſe with them, which they call tripping in her tongue, &c. I cannot ſay, onely (if ſhe did) it was partlie occaſioned, by their tampering with her, for going out ſometimes to hear ſome other Miniſters of the Citie, in which, ſhe was ſo reſolved, as ſhe choſe to leave Mr. Stucleys Church, and ſo did, & was in communion with other Churches in this Citie, for a long time before they excommunicated her.

P. 21, He ſaith, for my Wiſes coming amongſt them, it was ſomewhat obſervable, &c.

Sol. It is obſervable indeed how Mr. Stucleys

clej persists in his unworthy design and endeavours to slur and vilifie her, whom (what ever malice saies) I have cause to say to the glory of grace, God hath blest with som good measure of knowledge of him and his will, and of her self, and her duty, which she hath manifested in the general course of her conversation (the best character of a Christian) as all that know her, can bear her witness.

P. 21. And whereas in the same page, he charges her for *omission of the Church duties of admonition, &c.*

Sol. Note, what a good shepherd Mr. Stucley is, that in the whole space of about four years, whilst she was of his Church, he could never spie this fault, so as to reprove her for it, till she had left his Church, & then he can find it in his heart to curse her for it.

Pag. 21. 22. Mr. Stucley tells another story, but very partially and untruly, charging my Wife with abusing her sister, &c.

Sol. The truth of the story is this: About four years since, I observing my brother not to thrive in his way of husbandry, which he then used, out of my affection to him, and care of his good, I set him in a way of Serge-making, wherein neither he, nor his wife, having any insight, I gave them all the encouragement and assistance I could, both by my advice and instruction therein, and sparing him mine own servants of all sorts, to carry on his work, and took off all the serges he made, and sold them at the same prizes with

with mine own, which otherwise he could not possibly advance to that rate, and my Wife being also very loving to him, and his Wife, her sister in Law, and desiring their good, and thriving in their Trade, and knowing their gains, and observing her sister in Law not to be so careful and industrious as she should be, and as that Trade required, and their expences rising somewhat high, she advised her said sister, to have a care that they did not spend more then they got, whereat her sister took great distaste, but shewed no more care then formerlie, my Wife fearing their going back in Trade, when she went up into the Eastern parts, wished her sisters mother to give her the like advice as she had done, which, I apprehend, she did, and her said sister being much offended at it, instead of imbracing this counsel, which would have done her no hurt, she complains to severall of the members of Mr. *Stucleys* Church, and had ingaged a strong partie for her, before my Wife knew thereof, inso-much that it came to a hearing before Mr. *Stucleys*, and by his means they were reconciled, and in token thereof, kissed each other, and afterwards frequented each others companie in a very friendlie manner, at the Lords Table, and their own Tables, upon occasion, for the space of above a year together, even until the time of my Wifes withdrawing from Mr. *Stucleys* Church.

Reader, judge how fit it is for Mr. *Stucleys* to rake up this petty business, an offence

fence indeed taken and not given, and to aggravate it in pulpit and print beyond all truth, near three years after they had been reconciled, and the same had been buried in oblivion, of purpose to bespatter and abuse my Wife; But I wonder not at it, when I consider how suitable it is, to what himself once told me upon occasion of writing a Letter to Mrs. Parr, That when he wrote Letters of that nature, he would have as much of reflection in them, as he could, that they might be ashamed to shew them.

Pag. 23. My wife (I can truly say) puts a great price upon all Gods Ordinances, and in particular on Excommunication; she is not so ignorant as not to know the consequence of it, onely she might perhaps speak slightly of their excommunicating her, when they threatned her with it, as a man may slight the Popes Excommunication without any prejudice to Gods Ordinance.

Pag. 23. Whereas Mr. Stucley, pag. 23. in his comparing her sin, with the sin of the incestuous person, saith, *The incestuous person did not separate from the Church to avoid the censure, but so have these, &c.*

Sol. Reader, take notice of a gross untruth; How can it be said, that my Wife separated from the Church to avoid the censure, whereas, (themselves being judges) they had nothing to censure her for, before she left them, they never so much as pretended any cause or ground for a censure until she

she had deserted them, and long after, although they most unworthily sifted my late domestick servants to find somewhat to accuse her of, but could find none. Note, the pretended crime or cause of Excommunicating her, was in time, long after she had left Mr. *Stucleys* Church; when she left Mr. *Stucleys* Church she had done nothing in the least that might incur a Church-censure, and therefore it could not be rationally imagined, that she should desert the Church to avoid a Church-censure. To this I say no more, but lyars need good memories.

For their perjury, Covenant-breaking, and schism which are charged on them, in p. 23.

Sol. I confess they have relinquished Mr. *Stucleys* Church, and thats their fault, And yet I dare assure you, my Wife had not done this had they not meddled with State affairs, and had Mr. *Stucleys* and his Church allowed her to communicate in the Ordinances with other Churches, as there was occasion. They held it their sin to be tied to one Congregation, - and to be debarred fellowship with others, especially there being so many opportunities of it in this place.

Whereas in the application, pag. 24. Mr. *Stucleys* charges other Churches and Ministers for want of discipline; I shall leave it to those Ministers to vindicate their own practice, I do not pretend to so much knowledge and learning, as to meddle at all with it, onely I wish, that they were all free from

from lying, that Mr. *Stucley* gives the Sacrament unto in his Church, I know none that's offended at their exercise of discipline, only I, and many others think we have cause to be offended at these their proceedings, because we know as bad tollerated amongst them, and nothing said to them, because they have a mind to stay with them, which these poor women had not; Alas (poor souls) that they must needs fall into those foul faults, that Mr. *Stucley*, and his Church can by no means brook or endure.

For this third use of Information, pag. 27. we desire to apply it for the comfort of these poor oppressed and despised women; made as the Scum and off-scouring of all things, by his and his Churches abusing of Gods holy Ordinance, hoping the wise disposer of all things will order it to their spiritual advantage, by giving them grace to cleave to God, when they are cast off by men, and to hold communion with others of Gods people to better purpose now they are excommunicated by them. Once we are sufficiently informed, that they may be cast out of Mr. *Stucleys* Church, and yet be in the readier way to heaven.

For the last use of Exhortation, I must needs say it is very proper for himself and his Church, I wish them to take it home to themselves, they have need enough of it, tis very true, as he saith, *The leaven is among them, the leaven of the Pharisees, &c.* There are

are none that know them, but are
acquainted with their great thoughts
have of themselves, as the onely Ch
and people of God in *Exon*, and what
Churches have been called and counted
them, That God will in due time disc
the hypocrisie of lyars I know well,
that God would bring to light their pro
ings is my hearty desire and prayer; I
too, that there may be no more lyars fo
amongst them then there are as yet, nor
that are disobedient; for my Wife, I kn
she hath kept her bounds at home so w
as I desire nothing more then her perfe
rance in that obedience and duty she
yielded me hitherto.

I shall not trouble the Reader any far
with Mr. *Malls* reasons, that are annexed
Mr. *Stucleys* Sermon, onely I desire him
consider, how the whole drift of his
course, which was a kind of Sermon
that sad and black day, aims at this, n
they onely are *Zion*, and the Israel of G
and all others, as bad as the strangers, n
whom Israel separated in *Nehemiahs* time.

For their renewing their Covenant
day; I wish they have done it heartily,
remember what they are bound to by t
Covenant in Baptism, (*viz.*) To forsake
Devil and all his works, the vain pomp
glory of the world, and the carnal de
of the flesh, so as not to be led by them.
I say, Amen.

FINIS.